
Living One's Faith



A Study of the Books of James and Jude

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An Introduction to the Book of James

The epistle of James is one of the most practical, hard-hitting books of the Bible. To James, religion was a daily life to be lived in submission to Divine revelation. His book has been referred to as “the gospel of common sense.”

Some, though, have always held the book of James to be suspect. It was slow to receive canonical recognition mostly, it seems, because of an apparent contradiction to the writings of the apostle Paul over the relationship of faith and works. Also it may have been slow to receive acceptance because it was an early book written to Jewish Christians, a fact that may have disenchanted some Gentile churches.

Generally, Eastern “church fathers” accepted its authenticity before leaders of Western churches since it was designed for Jewish Christians of the eastern dispersion and also because it did not profess to be written by an apostle or addressed to Gentile churches. It did not gain general recognition as a genuine, canonical book until the Third Council of Carthage in 397 A.D. Even many years after that its authenticity was doubted by some. For example, during the Reformation Martin Luther termed it “a right strawy epistle” because of its teachings on faith and works.

I. Author: James (1:1)

A. There are four men named “James” in the New Testament.

1. The father of the apostle Judas, not Iscariot [Thaddeus]. (Luke 6:16)
 - a. He was not a prominent figure.
 - b. His life seemed too obscure for him to be considered the author of this epistle.
2. The son of Zebedee, the brother of John. (Matt. 4:21)
 - a. He was one of the apostles.
 - b. He was an early martyr [44 A.D.]. (Acts 12:1-2)
3. The son of Alphaeus. (Matt. 10:3)
 - a. He was one of the apostles.
 - b. We know very little about him because he was obscure in New Testament history.
4. The brother of Jesus. (Matt. 13:55)

B. A consideration of James, the Lord’s brother.

1. Technically, he was a “half-brother.” (Matt. 13:55; Mark 6:3)
2. He was the brother of Jude. (Jude 1)
3. During the life of Jesus, he was not a believer. (John 7:5, 10)
 - a. He sought an interview with Jesus in Galilee. (Matt. 12:46)
 - b. He probably went with Jesus to Capernaum. (John 2:12)
 - c. He encouraged Jesus to go to Jerusalem for the Feast of the Tabernacles. (John 7:3)
 - d. He went to the same feast himself. (John 7:5, 10)
4. He witnessed the resurrection. (1 Cor. 15:7)
 - a. He no longer was an unbeliever.
 - b. He awaited the coming of the Holy Spirit in Jerusalem. (Acts 1:14)
5. He became a prominent member, possibly an elder, in the church at Jerusalem. (Gal. 2:9; Acts 21:8)
 - a. Eusebius: “This James, whom the early Christians surnamed the Righteous because of his outstanding virtue...” (*The History of the Church*, p. 72)

- b. Hegesippus, a Jewish historian: “James was wont to go alone into the sanctuary, and used to be found prostrate on his knees, and asking for forgiveness for the people, so that his knees grew hard and worn, like a camel’s, because he was ever kneeling and worshiping God, and asking for forgiveness for the people.”
- 6. He was visited by the apostle Paul, who referred to him as an “apostle,” in 35 or 36 A.D. after Paul had spent three years in Damascus and Arabia. (Acts 9:26; Gal. 1:18-19)
 - a. Apostle: “The word has also a wider reference.” (W.E. Vine, *Expository Dictionary of New Testament Words*, p. 65)
 - b. Apostle: “In a broader sense the name is transferred to other eminent Christian teachers; as Barnabas, Acts xiv. 14.” (Joseph H. Thayer, *Thayer’s Greek - English Lexicon of the New Testament*, p. 68)
- 7. After his imprisonment the apostle Peter made sure James was informed of his release. (Acts 12:17)
- 8. He figured prominently in the Jerusalem meeting over whether or not the practice of circumcision should be bound on the Gentiles who were obeying the gospel. (Acts 15:13-21; Gal. 2:1-10)
- 9. Some Jews presented themselves as being sent by him. (Gal. 2:12)
- 10. He was present, with the elders, upon Paul’s return to Jerusalem with the offering from the Gentiles for needy saints. (Acts 21:18-25)
- 11. He died as a martyr in either 62 or 63 A.D. though discrepancies exist as to how he died.
 - a. Josephus said he was martyred during a Jewish insurrection in the interval between the death of Festus, Roman Procurator of Judea, and the arrival of the new governor, Albinus, by stoning. (*Antiquities* XX, ix. I.)
 - b. Eusebius said that those who conspired against Paul turned on him after Paul, under Roman custody, went to Rome. When James refused to renounce Christ before the priests and elders of the Jews he was taken to the temple and thrown off. He lived a short while after the impact so they beat him to death. (Eusebius, 99-103)
- C. The book bears the mark of one thoroughly versed in all phases of Jewish law, culture and life.
 - 1. “There is no more Jewish book in the New Testament...” (Henry Clarence Thiessen, *Introduction to the New Testament*, p. 271)
 - 2. It contains the same phraseology as the Acts 15 speech by James. (Acts 15:13-21)
 - 3. It appeals to Old Testament characters as illustrations: Abraham (2:21); Isaac (2:21); Rahab (2:25); Job (5:11); and Elijah (5:17).
 - 4. There is a striking similarity between the book of James and Jesus’ Sermon on the Mount.
 - a. Mere profession is not enough to get one into the kingdom of heaven. (2:14-26; Matt. 7:21-23)
 - b. Hearing and doing go together. (1:22; Matt. 7:24-27)
 - c. The character of a person is made evident by his actions. (3:11-12; Matt. 7:16-20)
 - d. Warnings against judging. (4:11-12; Matt. 7:1)
 - e. Wrong use of wealth. (5:1-6; Matt. 6:19-24)
 - f. Swearing. (5:12; Matt. 5:34-37)

II. The Recipients of the Epistle

- A. “Twelve tribes which are scattered abroad” [ASV: “Twelve tribes which are of the dispersion”] (1:1).

- B. Jewish Christians were most likely the intended readers.
 - 1. The Jews came from many places to Jerusalem for Pentecost. (Acts 2:9-11)
 - a. Many were converted. (Acts 2:41, 47)
 - b. As these were scattered and went back home, they had need for instruction and guidance.
 - 2. Jewish Christians were also scattered abroad by the persecution that arose following the stoning of Stephen. (Acts 8:1-4; 11:19)
 - a. Driven out of Jerusalem and Palestine they lost jobs, homes and most of their possessions. Separated from family and friends they had to make a new start among hostile people in unfamiliar places.
 - b. They were hated by both Jews and Romans.
 - 1) By the Jews for it seemed to them that in becoming Christians they had deserted the faith of their fathers.
 - 2) By the Romans because they were loyal to a King other than Caesar.
- C. The phrase “Twelve tribes which are scattered abroad” could have reference to the church in general, spiritual Israel. (Gal. 6:16)
 - 1. Romans 2:29: “...he is a Jew who is one inwardly...”
 - 2. Galatians 3:28: “There is neither Jew nor Greek...”

III. Time and Place of Writing

A. Time.

- 1. Almost all critics and historians believe the epistle of James was written early in the first century, possibly as early as 45 A.D. (45 to 48), making it the first New Testament book written.
 - a. It had to have been written prior to 62-63 A.D., the date of James’ death.
 - b. It was written before the destruction of Jerusalem. (70 A.D.)
- 2. Internal evidence for an early date.
 - a. The synagogue was still used as a meeting place for Christians (2:2).
 - b. There is no reference to the doctrinal problems which arose later over the Gentiles and their acceptance so it seems it would had to have been written prior to the Jerusalem meeting which took place in 48 or 49 A.D.

B. Place.

- 1. Unknown.
- 2. The best possibility: Jerusalem.
 - a. The Bible always places James in Jerusalem after his conversion.
 - b. The use of the phrase “early and latter rain” (5:7) speaks of the rainy season common to Palestine.

IV. The Purposes of the Epistle

- A. To meet the needs of Jewish Christians in the Dispersion. (1:1)
 - 1. Admonish them to take the proper attitude toward trials and tribulations. (1:2-18)
 - 2. Exhort them to properly receive the word of God. (1:19-27)
 - 3. Forbid them to show partiality to others. (2:1-13)
 - 4. Demonstrate the insufficiency of faith without works. (2:14-26)
 - 5. Warn against the sins of the tongue. (3:1-12)
 - 6. Set forth the nature of true and false wisdom. (3:13-18)

7. Rebuke them for quarrelsomeness, worldliness and pride. (4:1-10)
 8. Instruct them to be considerate toward their brethren. (4:11-12)
 9. Upbraid them for their attitude and conduct in their business life. (4:13 - 5:6)
 10. Exhort them to patient endurance of the ills of life. (5:7-12)
 11. Tell them what to do in times of affliction. (5:13-18)
 12. Show the importance of restoring an erring brother. (5:19-20)
- B. To get Christians to live their professed faith by obeying the word of God and doing good works. (1:22; 2:14-26)
- C. To get Christians to practice pure and undefiled religion. (1:27)
- D. To get Christians to become perfect in Christ. (1:4; 3:2)

Conclusion

The book of James contains many valuable lessons for people today, especially for Christians. Each one of us should receive its teachings with meekness so that they may work in our lives to the salvation of our souls.

An Outline of the Book of James

I. Salutation (1:1)

II. Living One's Faith Amidst Trials (1:2-18)

- A. Trials from without. (2-12)
 - 1. A proper attitude toward them. (2-4)
 - 2. Prayer amidst trials. (5-8)
 - 3. Some common types of trials. (9-11)
 - 4. The reward of faithful endurance. (12)
- B. Trials from within. (13-18)
 - 1. The true source of temptations to evil. (13-14)
 - 2. The result of yielding to temptation. (15-16)
 - 3. A true view of the goodness of God. (17-18)

III. Living One's Faith in Relation to the Word of God (1:19-27)

- A. Reacting to the word. (19-20)
- B. Receiving the word. (1:21)
- C. Obeying the word. (1:22-27)
 - 1. Not mere hearers but doers also. (22-25)
 - 2. Specific examples of hearing the word. (26-27)

IV. Living One's Faith in Relation to His Fellow Man (2:1-13)

- A. Partiality condemned. (1-4)
- B. Reasons why partiality is condemned. (5-11)
 - 1. Inconsistent with God's attitude toward the poor. (5-6a)
 - 2. The conduct of the rich. (6b-7)
 - 3. A violation of the "royal law." (8-11)
- C. An appeal. (12-13)

V. Living One's Faith: A Study of Faith and Works (2:14-26)

- A. The uselessness of "dead faith." (14-20)
- B. True faith demonstrates itself through works. (21-25)
 - 1. The case of Abraham. (21-24)
 - 2. The case of Rahab. (25)
- C. The necessary union of faith and works. (26)

VI. Living One's Faith in Relation to His Tongue (3:1-18)

- A. The danger of failing in the use of the tongue. (1-2).
- B. The necessity of controlling this member of our bodies. (3-6)
- C. General inability of men to control the tongue. (7-8)
- D. The inconsistency of an uncontrolled tongue. (9-12)

- E. True wisdom as the key to controlling the tongue. (13-18)
 - 1. The marks of a wise man. (13)
 - 2. Earthly wisdom in control of the tongue. (14-16)
 - 3. True wisdom in control of the tongue. (17-18)

VII. Living One's Faith in Relation to the World (4:1 - 5:12)

- A. Strife and faction as evidences of worldliness. (4:1-6)
 - 1. The evils named. (1-3)
 - 2. The evils condemned. (4-6)
- B. The remedy for worldliness. (4:7-12)
 - 1. Return to a right relationship with God. (7-10)
 - 2. Change from the wrong treatment of others. (11-12)
- C. Worldliness in the realm of business. (4:13 - 5:11)
 - 1. The businessman who leaves God out of his plans. (4:13-17)
 - 2. The wealthy landowner who oppresses men. (5:1-11)
 - a. His mistreatment of men. (1-6)
 - b. The Christian's reaction to suffering at the hands of worldly men. (7-11)
- D. Worldliness and the use of the tongue. (5:12)

VIII. Living One's Faith in Prayer and Compassion (5:13-20)

- A. The place of prayer in the life of the Christian. (13-18)
 - 1. A proper response to urgent needs. (13-16a)
 - 2. A powerful response. (16b-18)
- B. Compassion for the erring. (19-20)

Lesson One: Faith Amidst Trials

Text

James 1:2-18

Outline

II. Living One's Faith Amidst Trials (1:12-18)

A. Trials from without. (2-12)

1. A proper attitude toward them. (2-4)
2. Prayer amidst trials. (5-8)
3. Some common types of trials. (9-11)
4. The reward of faithful endurance. (12)

B. Trials from within. (13-18)

1. The true source of temptations to evil. (13-14)
2. The result of yielding to temptation. (15-16)
3. A true view of the goodness of God. (17-18)

Key Words

Trials. (2)

Patience. (3)

Perfect. (4)

Wisdom. (5)

Temptation. (12)

Lust. (14)

Sin. (15)

Questions

1. Why can a Christian count it “joy” to fall into trials?
2. What does the testing of one’s faith produce? Why?
3. What is the “perfect work” of patience? Why?
4. What is the Christian who lacks wisdom to do? How is he to ask? In what manner will he receive that for which he asks?
5. In what is the “lowly brother” to glory? Why?
6. In what is the “rich” to glory? Why?
7. In what way is the one who endures temptation blessed?
8. Does God tempt anyone? How is a person tempted?
9. Describe the relationship of:
 - a. Temptation to lust (desires).
 - b. Lust (desires) to sin.
 - c. Sin to death.
10. What is the source of every good and perfect gift? How does that affect that which is stated in verse 18?

Lesson Two:

Faith in Relation to the Word of God

Text

James 1:19-27

Outline

III. Living One's Faith in Relation to the Word of God (1:19-27)

- A. Reacting to the word. (19-20)
- B. Receiving the word. (21)
- C. Obeying the word. (22-27)
 - 1. Not mere hearers but doers also. (22-25)
 - 2. Specific examples of hearing the word. (26-27)

Key Words

Wrath. (20)

Righteousness. (20)

Filthiness. (21)

Wickedness. (21)

Meekness. (21)

Perfect. (25)

Liberty. (25)

Visit. (27)

Religion. (27)

Questions

1. To what does the "therefore" of verse 19 refer?
2. What does it mean to be:
 - a. Swift to hear?
 - b. Slow to speak?
 - c. Slow to wrath?
3. What does the wrath of man never produce? Why?
4. What is the Christian to lay aside? Why?
5. What is meant by the phrase "implanted word?" What is that "word" able to do? Why?
6. What is the condition of one who is a "hearer" of the word but not a "doer" of it?
7. How will one who is not a "forgetful hearer" be blessed?
8. To what does the phrase "the perfect law of liberty" apply? Why is this such an appropriate description?
9. What does it mean to "bridle" one's tongue? Why does failing to bridle the tongue make one's religion vain?
10. Tell why each of the following qualify as components of pure and undefiled religion.
 - a. Visiting orphans and widows in their trouble.
 - b. Keeping oneself unspotted from the world.

Lesson Three:

Living One's Faith in Relation to His Fellow Man

Text

James 2:1-13

Outline

IV. Living One's Faith in Relation to His Fellowman (2:1-13)

- A. Partiality condemned. (1-4)
- B. Reasons why partiality is condemned. (5-11)
 - 1. Inconsistent with God's attitude toward the poor. (5-6a)
 - 2. The conduct of the rich. (6b-7)
 - 3. A violation of the "royal law." (8-11)
- C. An appeal. (12-13)

Key Words

Faith. (1)

Partiality. (1)

Assembly. (2)

Judges. (4)

Kingdom. (5)

Blaspheme. (7)

Transgressors. (9)

Stumble. (10)

Triumph. (13)

Questions

1. Why should one not hold the faith of Jesus Christ with partiality (respect of persons)?
2. What are some ways in which partiality can be shown in the church today? Be as specific as you can in your application.
3. Does this chapter teach that God prefers the poor person to the rich one? Explain.
4. Is it sinful to be rich? If so, why? If not, why not? Include proof from Scripture in your answer.
5. What is meant by the phrase "royal law?" (v. 8)
6. How does one "love your neighbor as yourself?"
7. How is one who stumbles in one point while keeping the rest of the law guilty of all?
8. What is the main point of verses ten and eleven in relation to partiality?
9. What is meant by the phrase "law of liberty?" (v. 12) How is one judged by such a law?
10. How does mercy "triumph over" (KJV: "rejoiceth against;" ASV: "glorieth against") judgment? (v. 13)

Lesson Four: A Study of Faith and Works

Text

James 2:14-26

Outline

V. Living One's Faith: A Study of Faith and Works (2:14-26)

- A. The uselessness of "dead faith." (14-20)
- B. True faith demonstrates itself through works. (21-25)
 - 1. The case of Abraham. (21-24)
 - 2. The case of Rahab. (25)
- C. The necessary union of faith and works. (26)
 - 1. Not mere hearers but doers also. (22-25)
 - 2. Specific examples of hearing the word. (26-27)

Key Words

Profit. (14)
Works. (14)
Destitute. (15)
Dead. (17)
Demons. (19)
Tremble. (19)
Justified. (21)
Perfect. (22)
Righteousness. (23)

Questions

1. Of what profit is faith without works? Why?
2. Why is faith without works "dead?"
3. How is faith demonstrated by works?
4. What application is made of demons? (v. 19)
5. Of what is Abraham an example? (v. 21) Why is he such a good example of this?
6. Does the teaching in this chapter on the justification of Abraham contradict what is taught concerning him in the fourth chapter of the book of Romans where it says he was not "justified by works" (v. 2) but rather by "faith" (v. 9)?
7. How is faith "made perfect?"
8. Who was Rahab? Describe the incident from the Old Testament that caused her to be cited by James. (Joshua 2)
9. What is the body apart from the spirit? What application is made of that fact in relation to faith and works?
10. Since "works" are necessary to please God, when one does them is he earning his salvation? If so, why? If not, why not?

Lesson Five:

Faith in Relation to One's Tongue

Text

James 3:1-18

Outline

VI. Living One's Faith in Relation to His Tongue (3:1-18)

- A. The danger of failing in the use of the tongue. (1-2)
- B. The necessity of controlling this member of our bodies. (3-6)
- C. General inability of men to control the tongue. (7-8)
- D. The inconsistency of an uncontrolled tongue. (9-12)
- E. True wisdom as the key to controlling the tongue. (13-18)
 - 1. The marks of a wise man. (13)
 - 2. Earthly wisdom in control of the tongue. (14-16)
 - 3. True wisdom in control of the tongue. (17-18)

Key Words

Teachers. (1)
Judgment. (1)
Stumble. (2)
Defiles. (6)
Unruly. (8)
Sensual. (15)
Confusion. (16)
Peace. (18)

Questions

1. Do you think that James does not want Christians to teach? Explain. Why will teachers "receive a stricter judgment?" In what way will they receive it?
2. What does it mean to "stumble?" How can one be "a perfect man?"
3. In what way can the tongue be compared to:
 - a. The bit placed in a horse's mouth?
 - b. A ship's rudder?
 - c. Fire?
4. How is the tongue able to:
 - a. Defile the whole body?
 - b. Set on fire the course of nature?
 - c. Be set on fire by hell?
5. Why is it impossible for the tongue to be tamed?
6. How does the tongue compare to "deadly poison?"
7. Why are the comparisons of the tongue to a "spring," "fig tree," and "grapevine" made?
8. How is one to show his wisdom and understanding? Why is that a proper manifestation of them?
9. Compare the wisdom "from above" to that which is not from above.
10. What does "peace" have to do with that which is taught in this passage?

Lesson Six:

Faith in Relation to the World

Text

James 4:1 - 5:12

Outline

VII. Living One's Faith in Relation to the World (4:1 - 5:12)

- A. Strife and faction as evidences of worldliness. (4:1-6)
 - 1. The evils named. (1-3)
 - 2. The evils condemned. (4-6)
- B. The remedy for worldliness. (4:7-12)
 - 1. Return to a right relationship with God. (7-10)
 - 2. Change from wrong treatment of others. (11-12)
- C. Worldliness in the realm of business. (4:13 - 5:11)
 - 1. The businessman who leaves God out of his plans. (4:13-17)
 - 2. The wealthy landowner who oppresses men. (5:1-11)
 - a. His mistreatment of men. (1-6)
 - b. The Christian's reaction to suffering at the hands of worldly men. (7-11)
- D. Worldliness and the use of the tongue. (5:12)

Key Words

Pleasure. (4:1)
Enmity. (4:4)
Lawgiver. (4:12)
Miseries. (5:1)
Sabaoth. (5:4)
Oath. (5:12)

Questions

1. What are "wars and fights?" What causes them? Why is that their source?
2. Why does friendship with the world make one an enemy of God?
3. How does one:
 - a. Submit to God?
 - b. Resist the devil?
4. Why is one not to judge or speak evil of his brother? What are the consequences when one does it?
5. Is it sinful for Christians to anticipate or plan for the future? Explain.
6. Is it sinful to be rich? Explain.
7. What is "Sabaoth?" Who is Lord of it? Of what relevance is that to the rich?
8. What is the meaning of the illustration of the farmer and of "the early and latter rain?"
9. In what way are the prophets examples to Christians today?
10. Are Christians forbidden to swear or make an oath? Explain.

Lesson Seven:

Faith in Prayer and Compassion

Text

James 5:13-20

Outline

VIII. Living One's Faith in Prayer and Compassion (5:13-20)

- A. The place of prayer in the life of the Christian. (13-18)
 - 1. A proper response to urgent needs. (13-16a)
 - 2. A powerful response. (16b-18)
- B. Compassion for the erring. (19-20)

Key Words

Suffering (v. 13)

Psalms (v. 13)

Elders (v. 14)

Pray (v. 14)

Confess (v. 16)

Trespases (v. 16)

Effective (v. 16)

Earnestly (v. 17)

Wanders (v. 19)

Cover (v. 20)

Questions

1. What can the Christian who is suffering do? Why should he do that?
2. What can the cheerful Christian do? Why should he do that?
3. What, in this text, does it mean to be "sick?" For whom is the sick person to call? Why?
4. Why will the "sins" the sick person has committed be forgiven?
5. What is the Christian to confess to his brethren? Why?
6. What "healing" is meant in verse 16? Give Scriptural proof for your answer.
7. What causes prayer to be effective? Explain how each of your responses contributes to its effectiveness.
8. Summarize the incident in which Elijah serves as a model of effective prayer. (See 1 Kings 17:1 - 18:46)
9. What does it mean to wander from the truth? What can be done to restore one who has wandered?
10. When a sinner is turned "from the error of his way," how are a "multitude of sins" covered?

An Introduction to the Book of Jude

I. Author

- A. “The authorship of this epistle has been the subject of much debate. For many years it was not accepted as part of the inspired writings of the New Testament, but by the time the canon was finally established, it had gained general acceptance as an inspired writing.” (William S. Deal, *Baker’s Pictorial Introduction to the Bible*, p. 418)
1. Several of the early Church Fathers viewed the epistle with suspicion probably because of its brevity, the lack of renown of its author and the inclusion of quotations from noncanonical sources (9,14-15). But both Athenagoras and Clement of Alexandria accepted it as canonical and ascribed it to Jude.
 2. It was included in the Muratorian Canon.
 3. Later writers, including Didymas, Athanasius, Augustine, and Jerome, acknowledged its authenticity
- B. There are seven men in the New Testament who are named Jude.
1. One of the physical ancestors of Jesus. (Luke 3:30)
 2. The apostle who betrayed Jesus. (Mark 3:19)
 3. The son or brother of James, also called Thaddaeus, one of the 12 apostles. (Luke 6:16; John 14:22; Acts 1:13)
 4. An insurrectionist from Galilee. (Acts 5:37)
 5. A native of Damascus in whose house Paul stayed and prayed before his conversion. (Acts 9:11)
 6. A messenger from the church in Jerusalem who, along with Silas, told the church at Antioch the results of the Jerusalem council on circumcision. (Acts 15:22, 27, 32)
 7. The brother of James and the half-brother of Jesus. (Mark 6:3)
- C. A consideration of Jude, the brother of James, the half-brother of the Lord.
1. “A process of elimination indicates that the Jude mentioned in verse 1 is most probably the half brother of Jesus (Matt. 13:55). James, also mentioned in verse 1, is another half brother of Jesus. James the Just, spiritual leader of the Jerusalem church and author of the Epistle of James.” (*Nelson’s Complete Book of Bible Maps & Charts*, p. 478)
 2. “It is quite evident that the last-mentioned person (Jude the brother of James, half-brother of Jesus - GT) wrote the book. He identified himself as: ‘Jude, the servant of Jesus Christ, and brother of James’ (1). If he had been the apostle, Judas Thaddaeus, he would have used that official title. If he had been one of the other possibilities, he would have further identified himself (e.g., Barsabbas, or, of Damascus). Since he indicated his relationship to James, he must have referred to the half-brother of Jesus who was the author of the Book of James. He apparently did not consider himself to be a commissioned apostle (1, 17-18).
“As one of the younger brothers of James, he did not believe in the messiahship of Jesus during the latter’s earthly ministry (Mark 6:3; John 7:3-8). Since he was associated with Mary, his brothers, and the apostles in the upper room after the ascension of Christ, he must have been converted during the forty days of Christ’s postresurrection ministry, perhaps through a personal appearance of the Savior (Acts 1:14). Later he had an itinerant preaching ministry during which he was accompanied by his wife (I Cor. 9:5). Nothing certain is known about his death.” (Robert G. Gromacki, *New Testament Survey*, pp. 385-386)

II. The Date of Writing

- A. “Regarding the time at which this work was written, there is no evidence whatsoever in the book itself. Nor is there much in history or tradition to help settle this question.” (Deal, 418)
- B. “Jude was written during the second half of the first century, as indicated by the contents of the letter, which speak of itinerant false prophets gaining entrance to the churches—a situation less likely in the more structured church context of the second century.
“Exactly when Jude is dated depends to some extent on the literary relationship with 2 Peter. There is a marked similarity between Jude 4-19 and 2 Pet. 2:1-3:3, and because the wording is so similar, most scholars believe that Peter borrowed from Jude, or Jude used Peter’s words, or both used ideas from a common source no longer extant. If Jude used 2 Peter, then it would be dated between the writing of 2 Peter (c. A.D. 64-66) and c. A.D. 80. If 2 Peter used Jude, then Jude could be dated between 60 and 65 A.D.” (Nelson’s, 478)

III. The Relationship of the Epistle to 2 Peter

- A. There are obvious similarities between the major content of Jude (4-19) and the second chapter of 2 Peter (2:1 - 3:3).
- B. Accounting for the similarities.
 - 1. It is possible, but highly improbable because of the great number of similarities, that they wrote on the same subject independent of each other.
 - 2. It is possible they both used a common source but there is no objective manuscript evidence of such a document.
 - 3. The most plausible view is that one writer, under the guidance of the Holy Spirit, incorporated some material from the other’s book into his own epistle.
 - a. “Since all Biblical truth is divinely revealed truth, it is the Spirit’s prerogative to direct two authors to write on the same subject for emphasis and/or cause one to utilize another” (Gromacki, 386).
 - b. There are Biblical precedents of repetition, e.g., the gospels.
- C. It is more likely that 2 Peter was written before Jude wrote his letter.
 - 1. Jude indicated his purpose had suddenly changed. (3) Possibly reading 2 Peter caused this change.
 - 2. Peter placed the false teachers in the future (2 Pet. 2:1) while Jude saw them as already present. (4)
 - 3. Jude’s reference to the apostolic warning about mockers (17-18) seems to refer to the warnings given by Peter (2 Pet. 3:2-4) and Paul (Acts 20:28-30; 2 Tim. 3:1-9).

IV. Purposes of the Epistle

- A. “There is no obscurity in Jude’s purpose. He had wished to discuss the doctrine of salvation, but the threat of subversive teachers compelled him to write and exhort his readers ‘to contend earnestly for the faith’ (v. 3). Thus the entire epistle is an assessment of false teachers, focusing particularly on the judgment to which they are doomed, and a strong warning to the recipients. The false teachers reject Christ’s authority, but Jude stresses that Jesus is Lord, now and forever.” (Nelson’s, 478, 480)
- B. “Verse 3 of this letter sets forth its purpose as a defense of the Christian faith...The purpose,...is most clearly that of defending the church against false teachers and their evil doctrines...
“The whole epistle is taken up with illustrations of what happened to those false teachers and disobedient people who took the way of evil and with encouraging the believers to always follow that which is right.” (Deal, 417-418)

C. Purposes seen in the text of the epistle.

1. Urge Christians to contend earnestly for the faith. (3)
2. Warn against the insidious tactics of the apostates. (4)
3. Describe the characteristics of false teachers and their subsequent judgment. (5-16)
4. Remind them of previous warnings concerning the rise of apostasy. (17-19)
5. Stimulate spiritual growth. (20-23)
6. Assure Christians of God's protection. (24-25)

An Outline of the Book of Jude

I. Salutation (1, 2)

- A. The identity of the author and the recipients of the epistle. (1)
- B. Greeting. (2)

II. The Warning of Apostasy (3, 4)

- A. The original purpose in writing: to address their “common salvation.” (3)
- B. The current purpose in writing: to exhort them to contend earnestly for the faith which was once for all delivered unto the saints. (3)
- C. The warning against false teachers who had crept in among the saints unnoticed. (4)

III. Historical Examples of Apostasy (5-7)

- A. The children of Israel who manifested unbelief after having been delivered from Egypt. (5)
- B. Angels who had not kept their proper domain. (6)
- C. The cities of Sodom and Gomorrah which were destroyed because they had given themselves over to sexual immorality. (7)

IV. Description of the Apostates (8-16)

- A. Their actions. (8-11)
 - 1. They defile the flesh, reject authority and speak evil of dignitaries. (8)
 - 2. They are the opposite of the archangel Michael who, when contending for the body of Moses, did not even bring a reviling accusation against the devil because they speak evil of whatever they do not know. (9-10)
 - 3. They are like brute beasts because they corrupt themselves in whatever they know naturally. (10)
 - 4. They have (as seen in verse 11):
 - a. Gone in the way of Cain.
 - b. Run greedily in the error of Balaam for profit.
 - c. Perished in the rebellion of Korah.
- B. Their character. (12-13) They are:
 - 1. Spots in love feasts.
 - 2. Clouds without water.
 - 3. Late autumn trees without fruit.
 - 4. Raging waves of the sea.
 - 5. Wandering stars.
- C. Their judgment. (14-15)
 - 1. Enoch, seventh from Adam, prophesied of their judgment.
 - 2. The Lord will execute judgment upon them with 10,000 of His saints because of their ungodly deeds and the harsh things they had spoken against Him.
- D. Their pride. (16) They were grumblers and complainers, who walked according to their own lusts and mouthed great swelling words to flatter people in order to gain an advantage.

V. The Duties of Believers (17-25)

- A. To the Scriptures. (17-19)
- B. To themselves. (20-21)
- C. To others. (22-23)
- D. To God. (24-25)

Lesson Eight:

Contending for the Faith - I

Text

Jude 1-16

Outline

I. Salutation (1,2)

II. The Warning of Apostasy (3,4)

III. Historical Examples of Apostasy (5-7)

A. Israel. (5)

B. Angels. (6)

C. Sodom and Gomorrah. (7)

IV. Description of the Apostates (8-16)

A. Their actions. (8-11)

B. Their character. (12-13)

C. Their judgment. (14-15)

D. Their pride. (16)

Key Words

Called. (1)

Sanctified. (1)

Contend. (3)

Faith. (3)

Domain. (6)

Authority. (8)

Dignitaries. (8)

Questions

1. What three ways does the writer refer to himself? What three ways does he refer to those to whom he is writing? What three things does he want multiplied unto the disciples?
2. What does Jude exhort Christians to do? Why? How much of "the faith" has been delivered?
3. Why did Jude include the examples of:
 - a. The children of Israel who were destroyed after coming out of Egypt?
 - b. Angels who did not keep their proper domain?
 - c. The cities of Sodom and Gomorrah?
4. How did the false teachers defile the flesh? What attitude did they have toward dominion, authority and dignities?
5. Who is Michael? What did he do with the devil? Why?
6. How were the false teachers like brute beasts?
7. How had these false teachers:
 - a. Gone in the way of Cain?
 - b. Run in the error of Balaam?
 - c. Perished in the rebellion of Korah?
8. Define each of the following figures used to describe the false teachers.
 - a. Spots in love feasts.
 - b. Clouds without water.
 - c. Late autumn trees without fruit.
 - d. Raging waves of the sea.
 - e. Wandering stars.
9. Who prophesied of these ungodly men? Who is he? How did Jude know of this prophecy?
10. What two reasons are given for the Lord coming with His holy ones? Of what will the ungodly be convicted?

Lesson Nine: Contending for the Faith - II

Text

Jude 17-25

Outline

V. The Duties of Believers (17-25)

- A. To the Scriptures. (17-19)
- B. To themselves. (20-21)
- C. To others. (22-23)
- D. To God. (24-25)

Key Words

Mockers. (18)

Divisions. (19)

Faith. (20)

Mercy. (21)

Compassion. (22)

Distinction. (22)

Stumbling. (24)

Faultless. (24)

Questions

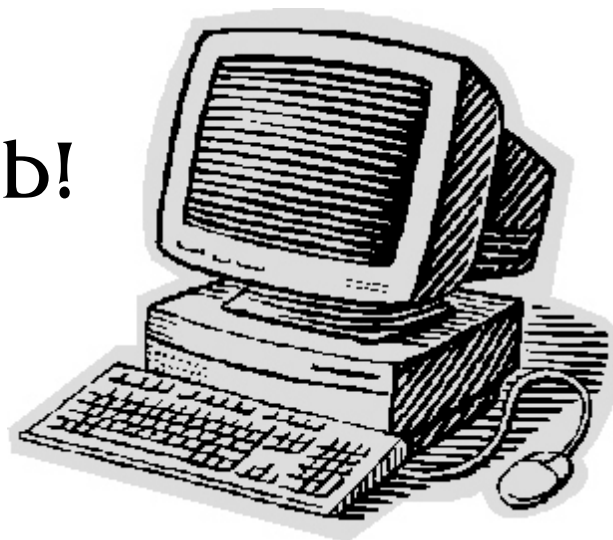
1. What are Christians to remember? Why is this important?
2. After what is it said that mockers would walk?
3. How were the false teachers “sensual persons?”
4. What do the false teachers and ungodly people not have? What is the result of this?
5. What is involved in “building yourselves up on your most holy faith?”
6. What does it mean to pray “in the Holy Spirit?”
7. How, according to the text, does one keep himself “in the love of God?”
8. Upon whom is one to have compassion? Why?
9. Whom is to be saved with fear? Why?
10. What two things is God able to do?

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